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number of active middle-aged men were chosen by the hunt leader to act as supervisors for the march and hunt. The Shoshone called these officers *táukoni*, "those who surround." The personnel of the police changed from hunt to hunt, and in consequence, they did not form a military or dance society. Their functions were clearly defined, but their enforcing powers were limited. While the camps were on the march, they patrolled the cavalcade on all sides in an endeavor to prevent straggling and exposure to enemy attack. When the hunt was about to begin they attempted to hold back the over-anxious ones among the hunters. They gave orders to people and attempted to back up their commands by quiring the face of the rider's horse, "to shame the rider," but they did not strike people, nor could they confiscate or destroy the property of those who ignored their demands. They could encourage, exhort and exert pressure, but they could not apply force. There is no evidence of their having entered into the regulation of tribal matters other than the control of the march and the hunt. Shoshone policing was Plains policing in its most attenuated form, showing none of the governmental pregnancy which is found in the Cheyenne police organization, for example.¹⁰

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It is interesting that the Comanche, who had incipient military associations, had no buffalo police, while the Shoshone, who had no associations, organized police units for the hunt. That the development of policing powers for the duration of the hunt was not a necessity for the tribes on the southern plains is demonstrated by the Comanches, who succeeded quite well without them. But to the northern Shoshones, who faced the double hazard of attack by superior enemies and a possible inadequacy in numbers of available buffalo, the adaptation of the military police to their needs was of patent value. The patterns of limited authority, which were characteristic of the culture, laid their stamp upon the police organization, diluting it to a skeletal imitation of the institution as it existed on the Plains.

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Northern Shoshone culture offers little in a positive way for the study of law and government. Its contribution to our knowledge rests mostly on the quasi-anarchistic picture it gives of organization of society on a very rude level of economic and social existence. In relation to the Comanche it throws into relief the background of Comanche amorphism in matters of political organization, at the same time indirectly indicating the dynamic inventiveness of the Comanches in the production of their mechanism of juridical settlements.

¹⁰ E. A. Hoebel, *Associations and the State in the Plains*, pp. 433-438.

The Comanches

x648 rations. During the fiscal year 1909-10 only eighty-seven, all of whom
657 were unable to work, received rations, to the amount of \$4,335.90.²⁴

The breakdown of established norms of behavior and the change to new patterns of conduct resulted in many social conflicts and disturbances. The whites were not sufficiently well acquainted with the Indians always to apprehend the guilty parties and mete out justice as well as some of the Indians. Horse thieves preyed on the Indians' herds. It was easy to round up a bunch of ponies in the isolated portions of the Comanche lands and run them off into the Chickasaw country or into Texas, where they had a ready sale.

177 To assist the agents in maintaining order on the reservation, Con-
x648 gress in May, 1878, provided for a system of Indian police. They were
● 625 to be provided with badges, uniforms, and guns, and each officer was
657 to receive eight dollars and each private five dollars a month in addition to full rations.²⁵ Their business was to ride over the country and keep watch for thieves and trespassers, to report any troubles that might arise among the Indians of the reservation, and to keep watch over the Indians' cattle and horses. They would work under the agent's orders.

Agent P. B. Hunt, whose task it was to organize the first police force, found it difficult to secure men willing to serve. He wanted young men, but the compensation was too small to induce men to volunteer for the service. Furthermore, the chiefs declared that it was not right for younger men to arrest the older members of the tribe. The agent reminded the leaders that the police were to work for all their people, to guard their livestock, to carry information to the agent and from him to their people; they would do work similar to the Cheyenne Dog Soldiers. In order to win the support of those objecting to the police, the headmen were commissioned to arrest anyone committing a crime on the reservation, thus satisfying them with a semblance of their old authority.²⁶ To complete the police rolls, Hunt found it necessary to refuse the Comanches the permit for their annual

²⁴ Supt. Kiowa-Comanche Reservation, *Annual Report*, 1910 (Oklahoma Historical Society Library, correspondence files).

²⁵ Commissioner of Indian Affairs, *Annual Report*, 1878, p. XLII; Commissioner of Indian Affairs to Hunt, September 28, 1878.

²⁶ Agent J. Lee Hall to Commissioner of Indian Affairs, June 19, 1886 (Oklahoma Historical Society Library, correspondence files).

On the Reservation

buffalo hunt until the required number of men had agreed to serve. The necessity and eagerness of the Indians to continue their annual hunts compelled them to fulfill the agent's demand.²⁷

When the force was organized on October 1, 1878, it consisted of one captain, two lieutenants, four sergeants, and twenty-two privates. Their authority was seriously limited, and they were not adequately equipped for effective service. Yet, they consistently rendered commendable service and managed to settle without trouble many cases which might have led to serious consequences had a white peace officer attempted to make the arrests.

Matters of justice and punishment were partially entrusted to the Indians also. Much of the agent's time was consumed in hearings and adjustments of smaller troubles, while serious cases made necessary a journey to the federal court at Wichita Falls. The Indians refused to use voluntarily the available courts in Texas. Both Agent Hunt and Agent Hall recommended the establishment of an Indian court in which matters pertaining to the reservation could be handled. Both relied upon the aid of tribal headmen like Quannah Parker to help with difficult cases.

Situations that were new to the Comanches were handled by the Indian officers on the lines of old Comanche principles. As an example, we have a case remembered by Eagle Tail Feather.

“ “ “ One Comanche beat another to a claim for a half-section of land. This one who lost out was making a big complaint about it, and the man who had received the land said that if he lost the land because of this fellow's objection, he would kill him.

Quannah Parker decided the case on old lines.

He called in two well-known warriors to decide on the war records of the two men. One of these warriors was late in coming in, so he sent me out in his place to get the record of the man who felt he was being beat out of his claim. I was chief of the Indian Police. The man who had the claim asked if he could go along too.

When we found the warrior, this man who had the land said, “Who is the better man, I or this other fellow?” He thought the warrior would give him the credit.

²⁷ Hunt, *Annual Report*, 1879, in *Commissioner of Indian Affairs, Annual Report*, 1879, 64, 68.

657 The early reservation days were largely
 times of turmoil and discontent. Rations
 were often scant and inferior, schools and
 hospital facilities were inadequate, and epi-
 demics were rife. Cattle-men from Texas
 grazed their stock on reservation lands with-
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 648 out payment or permission, and altercations
 between the Indians and U. S. troops were
 frequent. In 1879 the agent, Hunt, instructed
 657 that each family should be located on a
 piece of land on which they were to remain,
 and no Indian was allowed to leave the
 reservation without military escort—an in-
 junction that was often disobeyed. Long
 648 before the Territory was opened to the
 flood of White settlers in 1901 the influx
 of prospectors, squatters, farmers, mis-
 sionaries, traders, gamblers, liquor peddlers,
 adventurers, and squaw-men had begun.

657 Sheep were issued in 1877 and 1878, but
 231 there was no sale for the wool and, the
 Indians were said to have disliked them so
 much that the idea had to be given up.
 241 Farming was begun in 1879, but the Indians'
 492 teams were too weak to break the heavy
 464 sod and the plowing had to be done by
 361 Whites who continued to be hired as farm-
 136 ers. The first houses were built in 1877 and
 ten years later a number of churches were
 erected. By 1880 the buffalo were gone and
 cattle had replaced them on the ranges.
 434 "Grazing money", paid by Texas cattle-men
 for grazing privileges, was instituted in
 1885 and provided the chief source of
 tribal income. The Indian police were or-
 ganized in 1877 and in 1886 an Indian court
 was established and functioned until 1900.
 625 Earlier, in 1872, the first of a series of joint
 692 delegations of reservation Indians went to
 657 Washington.

648 The ratification in 1900 of the "Jerome
 657 Agreement" between the United States
 178 government and the Apache, Kiowa, and
 Comanche Indians marked the end of
 reservation life and ushered in the modern
 648 period. Under its articles the Indians ceded
 423 their claims to the land formerly known as
 Indian Territory except one tract called
 "the Big Pasture", and each man, woman,

701 formerly certain "dauntless men," called *piá rē'kap ē'kapit* (Large Red Buffalo Meat), but these, too, were not associated with a special group. They were expected to act very quietly and practise uncommunicativeness (*našimeəpalet*). One of them, who was killed by the Navajo, had a blue or [171] some other cross painted on his quiver, and carried a singular tomahawk with long blade and eagle feather tied to the handle. There was nothing distinctive about the dress worn by these dauntless men.

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222 In connection with the buffalo hunt there does not seem to have been any police body, and though the tribesmen were warned not to advance ahead 625 of their fellows, the only punishment meted out to offenders was to reprove them. On the other hand, the Big Horse company does seem to have regulated traveling. They had no other political function except to act as [486] guides when the Comanche were on the march and to make peace with other tribes. Wakinf said that the Big Horses numbered about twenty and were [533] always mature men. They had a distinctive song, but never danced by themselves. They painted their bodies red, down to the waist, and tied [302] hawk and sparrowhawk feathers to the back of the head, so that these would [301] flutter as their wearers moved. They carried dewclaw rattles and wore a [534] sash made from a part of the skin of a buffalo taken from its neck. [292]